

which was raised in the parish except one hundred and forty-six dollars.

The fiftieth anniversary of the starting of the society was celebrated at the church March 30, 1892. There was a very large attendance. An historical address by Reverend F. D. Ayer, D. D., was delivered. A paper on the history of the church by Frank P. Curtis was read, followed by a sketch of the Ladies' Benevolent society, founded in 1859, by Mrs. Sarah Potter. This celebration occurred during the pastorate of Rev. Mr. Aiken. There were present Reverend C. F. Roper, Reverend L. C. Kimball of Canterbury, Reverend C. B. Crane, D. D., and Reverend Nathan F. Carter of Concord, Governor Hiram A. Tuttle, and others, who by their words of cheer added much to the enjoyment of the occasion. Letters were read from Reverend E. O. Jameson, of Millis, Mass., and Reverend A. E. Dunnells, of Bath, Me., both of whom had served the church as pastors.

The society received in 1900 a gift of two hundred dollars for church purposes from Mrs. Charles Potter and Mr. John T. Tenney as a memorial of their parents, Mr. and Mrs. Thompson Tenney, deceased, and former active members of the church. The same evening that this gift was acknowledged Mrs. Charles E. Staniels presented the church with an individual communion set. The tankard and four cups previously in use were gifts of the North church, and are now deposited with the New Hampshire Historical society.

Since 1900 the society has made some marked improvements in the interior of the church. It has been the recipient of a handsome English oak communion table and linen cover in commemoration of the first wedding which took place in the church, and a memorial gift from John B. Curtis, one of the oldest members of the church.

The present membership of the church is thirty males and sixty-two females, and the average attendance is about one hundred.

THE CURTIS MEMORIAL FREE WILL BAPTIST CHURCH.

In the year 1897 there was prepared by Deacon Moses B. Smith, and published, an historical address on the Curtis Memorial Free Will Baptist church, from which many of the following facts have been obtained. Mr. Smith, in his opening, says:

"Few, if any, churches in New Hampshire—if, indeed, any in the denomination—have experienced such vicissitudes, met and overcome more obstacles, encountered and outridden more storms on their voyage, than this church. Its history might be stated briefly in two or three sentences, thus: It has had three births, seceded

once, experienced two secessions, reorganized once, died once, and once, if no more, seemed about ready to give up the struggle and sink beneath the waves of discouragement and trials."

The church was organized in the house of Reverend John Kimball on the eighth day of December, 1844, with thirteen members, seven males and six females, and Reverend Mr. Kimball was chosen to have the "watch care" of the church, while N. G. Spiller and John Drew were elected deacons. On May 11, 1845, the Lord's Supper was administered for the first time. The congregation held services in private houses for a year or more until the church on Centre street, now used by the Advents, was built, which was about 1846. In October, that year, Mr. Kimball closed his work.

From that time until 1857 there was a succession of five pastorate,—Reverend S. T. Catlin, from October, 1847, to April, 1849; Reverend E. J. Helme, May 6, 1849, to October, 1849; Reverend A. D. Smith, November 1, 1849, to April 5, 1852; Reverend Arthur Caverno, June, 1852, to December 29, 1852; and Reverend Hiram Whitchee, September, 1853, to April, 1857.

During this period the church had a hard struggle for existence because of dissensions and financial troubles. It was with the greatest difficulty that expenses were met, and the treasurer's record for one quarter in the year 1849 shows that the pastor was paid only twenty-five dollars and twenty-five cents. So great was the discouragement that the society during Mr. Caverno's pastorate seriously discussed the question of disbanding. In 1852 there was a formal withdrawal of some members, and it required undaunted courage on the part of the few remaining to continue their work. During Mr. Whitchee's ministry, there was a division in the church; the minority (who controlled possession of the meeting-house) opposing the retention of the pastor, and fixing a date after which he should no longer occupy the pulpit. The majority, therefore, seceded, and engaging Washington hall, held services there on the first Sabbath of April, 1855. The minority continued to worship in the church until they disbanded, which was about the time the church was sold to the Advents, in 1856.

From the majority who went to worship in Washington hall the present church traces its descent. This is the second birth of which Deacon Smith speaks. This society purchased, in June, 1855, the old meeting-house of the Universalist society and moved it in two sections to a lot on State and Concord streets. Even this removal brought trouble, and an injunction was served because of threatened mutilation of shade trees along the route of transit. Through the efforts of Ira Perley, afterwards chief justice of the state, the injunc-

tion was dissolved, and the society carried out its plans; the entire expense of purchase, removal, repairs, and cost of lot being about three thousand dollars. The society borrowed money of the city to purchase the lot, and its note was carried for twenty years, during which one thousand two hundred dollars of interest was paid, a no inconsiderable burden upon the society. After the seceders had established themselves in Washington hall, a council was called to organize a church. The seceding members numbered fifty, and, adopting a covenant, elected officers. For a year and a half the church enjoyed some prosperity. Then, doubt existing about the regularity of its organization, a council of ministers was called, who decided that the church was not organized in accordance with rules and usages of the denomination, and therefore void. The decision was accepted, and the church voluntarily expired.

On June 23, 1857, the church was reorganized with twenty-seven members,—its third birth. August 21, 1857, Reverend Josiah P. Nutting was called and continued as pastor until he resigned, June 5, 1866, his being the longest pastorate in the church. He was a strong preacher and a successful pastor. He was succeeded by Reverend Albanus K. Moulton, who was installed May 4, 1868, and closed his work October, 1869.

Stormy and troublesome as the life of the church had been, it was at this period that it reached its lowest ebb. It was in financial straits and the members were disheartened. The congregation had materially decreased, and many members had backslidden and were indifferent. It seemed as if the organization were in the process of final dissolution. It was then that aid was sought of Reverend Silas Curtis, who may be appropriately called "the father" of the church; for, from the beginning of his ministration, although the church afterwards had trials and tribulations, its life was not seriously threatened. Mr. Curtis was then burdened with the care of the Home Missionary and Educational society, the New Hampton institution, and the *Morning Star* newspaper interests. He was invited, however, to serve the church as acting pastor, and he immediately began his labors, devoting all the time and energy he could spare from other duties. The congregation began to increase, greater interest was taken by members in its work, and all were greatly encouraged. His pastorate continued until March 9, 1875, when, in consequence of advancing years and impaired health, he felt compelled to relinquish the care of the church. It was during his pastorate that Mr. Nutting, a former pastor, returned to the city and built a small chapel on the corner of Perley and Grove streets, as an addition to his house, and there established services. Mr. Nutting at that time had joined the

Plymouth Brethren. Several of the members of Mr. Curtis's church, being strongly attached to Mr. Nutting, requested dismissal, which, after much deliberation, was granted. This was the second secession of which Mr. Smith speaks. Mr. Curtis's labors seem to have been largely those of love. The society was in debt and unable to meet its current expenses. Having means, he contributed not only of the meager salary allowed him, but from his other resources, to this work, and, later, his generous contribution toward the erection of a new church was so liberal as to assure its success.

The pastorates succeeding that of Mr. Curtis were the following: Reverend Fred L. Wiley, April 26, 1875, to April 26, 1876; Reverend Harrison F. Wood, May 8, 1876, to April, 1882; Reverend Alfred T. Hillman, July 30, 1883, to April 1, 1886; Reverend Frank C. Bradeen, July 30, 1886, to October, 1890; Reverend Orrin W. Waldron, May 1, 1891, to January 1, 1895; Reverend Frank K. Chase, July 1, 1895, to August, 1901, and Reverend Thomas H. Stacy, February 1, 1902, who is the present pastor.

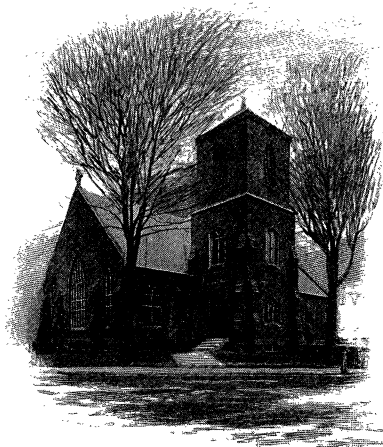
Reverend Hosea Quimby, D. D., having been appointed chaplain of the state prison, removed to this city and united with the church February 2, 1872. Dr. Quimby frequently supplied the pulpit. He was the first college graduate to enter the ministry of the denomination. At one time he was principal of Smithville seminary, R. I., and

had for students some very distinguished men, among them being ex-Governor Sprague, ex-Governor Howard, and President J. B. Angell, LL. D., of Michigan.

Reverend S. J. Pitman joined the church April 2, 1869. He also, in the absence of the pastor, preached when his health permitted. He died in August, 1876.

There have been in all sixteen pastors, covering a period of fifty-seven years. Deacon Smith says of them collectively that they were men above the average in ability. Some were very able preachers, and by many considered eloquent. Three of them left the denomination,—Mr. Catlin and Mr. Hillman joining the Congregationalists, and Mr. Nutting the Plymouth Brethren.

The present church edifice on the corner of Fayette and South streets, which is a memorial to Father Curtis, was conceived during Mr. Bradeen's pastorate. In the early part of Mr. Wood's pastorate, funds had been raised and the old church thoroughly repaired. Just



Curtis Memorial Church.

previous to Mr. Bradeen's coming the pew-owners had decided to further repair the house at an estimated cost of three thousand five hundred dollars. After preaching his first sermon, on the morning of July 30, 1886, Mr. Bradeen called a meeting in the afternoon of the leading members for consultation, and there frankly stated to them his views of their contemplated action. He informed them that the house and location were not what they needed, and that it was a waste to expend that amount of money in that location. This announcement came as a great surprise, but he continued to press the matter, and by his enthusiasm and zeal secured the adoption of his plan. Father Curtis became interested, and pledged three thousand five hundred dollars; Reverend J. L. Sinclair, one thousand dollars; the State Missionary society, one thousand dollars; the Home Missionary society, five hundred dollars; Reverend Solomon Cole, five hundred dollars; and wealthy citizens gave liberally. The present lot was purchased at a cost of four thousand six hundred dollars, and when the church was completed for occupancy, at an outlay of nearly twenty thousand dollars, there was left an indebtedness of only one thousand five hundred dollars. This debt was afterwards cleared off by the legacy of Mrs. Lucinda A. Swain, and the society has an edifice of which it is justly proud, free of debt. Its organ, which was later put in at a cost of one thousand six hundred and thirty dollars, was the result of voluntary contributions, and its communion service and clock were the gifts of Norman G. Carr of this city.

The exact number of members up to 1857 cannot be determined, as the roll of members has been lost. Probably there were not far from two hundred. Deacon Smith thus summarizes the membership in different pastorates: The old church, 200; added during Mr. Nutting's pastorate, 110; Mr. Moulton's, 10; Mr. Curtis's, 82; Mr. Wiley's, 16; Mr. Wood's, 98; Mr. Hillman's, 17; Mr. Bradeen's, 42; Mr. Waldron's, 92; and Mr. Chase's, 36,—a total of 703.

Only three members are now left who united with the first organization. Of the twenty-seven charter members composing the last organization, there is but one left in the church. In 1861, Deacon Smith united with the church. There is not to-day a male resident living who then belonged to the church. Its present membership is two hundred and forty-five and its congregation numbers some two hundred and fifty.

THE FIRST BAPTIST CHURCH AT PENACOOK.

The first movement to secure preaching at Penacook, or Fisherville, as it was then called, was made by the brothers Henry H. and John S. Brown, who purchased the store building of Crosby & Gage

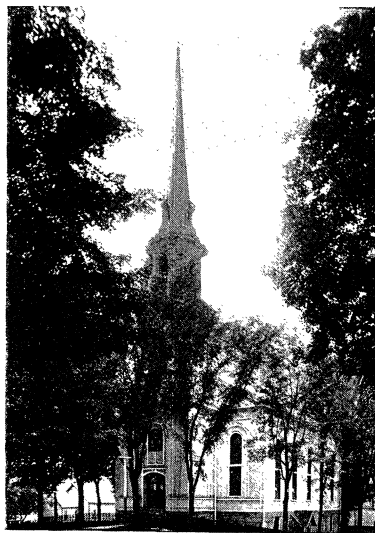
and refitted it for use as a church, naming it Union hall. They secured the services of Reverend Edmund Worth for preacher, and the first meeting in Union hall of which there is any knowledge was held February 2, 1845. Regular service appears to have been sustained here for several months before there was any attempt at organization of a society. Prior to 1845 the Baptists of Penacook were accustomed to go to Boscawen to worship at the old Baptist church of that town. Union hall stood upon land opposite the Congregational church, where now stands the house of Dr. Anson C. Alexander, of which it forms the L and stable. After worshipping here for a time, it was thought that the growth of the village warranted the organization of a church. With this end in view a preliminary meeting of a few Baptists residing in Penacook was called at the home of David Brown, July 19, 1845. Reverend Edmund Worth was chosen moderator, and Henry H. Brown, clerk. The attendance disclosed that there were more Baptists in the vicinity than churches frequently have in their infancy, and it was felt that the territory should be occupied before any other denomination had an opportunity to organize. An adjournment for one week was taken, to enable others to be present. At this second meeting it was formally resolved to form the "First Baptist Church of Fisherville." The Baptist churches of Concord and surrounding towns were invited to meet in council August 6, 1845, to assist in giving the church public recognition, and Reverend Edmund Worth, John S. Brown, and Benjamin Hoyt were chosen delegates to sit in the council. The council decided in favor of recognition, and in September following the church was admitted to the Salisbury Association. The organization of the church was completed by the choice of Reverend Edmund Worth as pastor, David Brown and Benjamin Hoyt as deacons, and Henry H. Brown as clerk. Mr. Worth was engaged as a supply at that time, and so continued for a year or two. He was undoubtedly installed as pastor at a later day.

The original members of the First Baptist church were: William H. Allen, Chloe F. Allen, Ebenezer W. Allen, Caroline Allen, David Brown, Eunice Brown, Henry H. Brown, Mary A. D. Brown, John S. Brown, Samuel F. Brown, Hannah M. Brown, Martha A. Brown, Philip C. Clough, Lucy Clough, Sarah E. Call, Martha A. Cowell, Sarah A. Burpee, Mary Dickerman, Luke Eastman, Sarah Eastman, Sarah C. Eastman, Benjamin Hoyt, Jeremiah A. Haynes, Sarah L. Haynes, Joseph F. Hale, Lucretia Johnson, Martha A. Perkins, Hiram Simpson, Mary S. Simpson, Jacob L. Tewksbury, Joanna Tewksbury, Edmund Worth, Maria Webster.

The First Baptist society was organized March 20, 1846, with

fourteen original members as follows: Deacon David Brown, Deacon Henry H. Brown, Deacon Benjamin Hoyt, William H. Allen, Jeremiah A. Haynes, Jeremiah Burpee, Jr., Hiram Simpson, Reverend Edmund Worth, John S. Brown, Samuel F. Brown, Philip C. Clough, Ebenezer W. Allen, George Puffer, Levi R. Nichols. The first board of officers were: Clerk, Samuel F. Brown; treasurer, John S. Brown; standing committee, William H. Allen, Henry H. Brown, and Hiram Simpson.

During the year 1847 the question of erecting a church edifice was considered; but owing to financial troubles that year the subject was dropped, and the society continued to occupy Union hall until the winter of 1849, when Graphic hall, built by James Rand, was completed, and thither the society moved for its public meetings. Here the people continued to worship until 1853, when they moved to the Congregational church on the Boscawen side of the river. This church had been abandoned by the Congregationalists who worshiped there, by reason of their union with the Congregational society on the Concord side of the river. During the time the Congregational church was used for Sunday services, the Baptists held week-day meetings, part of the time in the small room over what is now the post-office, and part of the time in what was then Granite hall.



First Baptist Church, Penacook.

The continued growth of both the church and the community seemed to warrant movement toward the erection of a house of worship, and in 1857 a committee, consisting of John S. Brown, Dana W. Pratt, and Samuel Merriam, was authorized to procure plans and specifications and cause to be erected a suitable church. Their work progressed so that the church was completed in 1858, and September 8 of that year was dedicated. This church, whose exterior appearance has not been materially changed, stands at the corner of Merriam and Centre streets. It was built of wood and is eighty by fifty-two feet, with a tower and spire one hundred and fifty feet high. The audience room is fifty feet by seventy feet, with seventy-two circular slips seating four hundred and seventy-five persons, with galleries containing twenty-four slips with a capacity of seating one hundred and fifty persons, exclusive of the orchestra, which was placed over the vestibule. The seats were upholstered and the

floors carpeted throughout. The basement had five rooms, exclusive of the furnace room and the space under the tower, all of them finished. There were a lecture room, with a seating capacity of two hundred and fifty, a small vestry for social meetings, two rooms for the Female Benevolent society, and a large entrance room. An organ was purchased at a cost of two thousand and fifty dollars, and a clock with four dials put in the tower, which was afterward given to the city. The entire cost of the building and fixtures, exclusive of the lot, which was the gift of the Contoocook Manufacturing company, was eighteen thousand five hundred dollars, mostly paid by John S. and Henry H. Brown. Of this church the *New Hampshire Statesman* remarked editorially at the time of the dedication:

“For all appointments necessary for a religious society there is no edifice in the central part of New Hampshire, if in the state, that equals this. It is a beautiful memorial of the Christian enterprise and enlarged benevolence of those who conceived the plan and carried it to successful completion.”

Mr. Worth continued as pastor until March 30, 1856, when he preached his farewell sermon. He was a man of self-poise and gentleness, and much beloved by his people, especially the children. He had been at the head of the *New Hampshire Baptist Register*, which he established in Concord about 1834, and was at all times a free contributor with his pen to the cause of the denomination. He died in Kennebunk, Me., where he was stationed after leaving Penacook.

The immediate successor of Mr. Worth was Reverend Joseph Storer, who was present at a meeting April 4, 1856, with a view to settlement. On May 30, 1856, he and his wife were admitted to the church, and apparently he had then been engaged for service. It was during his ministry that the church was built, and in the November following its dedication the number of the congregation was reported at four hundred, and the number of the Sunday-school at one hundred and forty-three. March 30, 1862, he closed his pastorate. He was a man of more formality than his predecessor, and though lacking his elements of personal popularity, was universally respected.

The Reverend Joseph Henry Gilmore, son of Governor Gilmore, was the next pastor. A call was given him May 7, 1862, and he was ordained June 19. For a little more than two years he labored acceptably and successfully with the society. He was a man of scholarly attainments, and the church was never more prosperous than during his pastorate, for both as pastor and preacher he was highly esteemed. It was, therefore, with regret that the society accepted his resignation, tendered September 12, 1864.

Reverend Ira E. Kenney of Niles, Mich., succeeded Mr. Gilmore. He was called November 25, 1864, and accepted by letter December 19, 1864. He began his labors the second Sunday in March, 1865, and continued as pastor for a little more than three years. His resignation March 2, 1868, took effect May 1, 1868. He was succeeded the last Sunday in May of that year by Reverend George G. Harriman, then a recent graduate of Rochester Theological seminary, who began preaching at that time as a candidate with a view to settlement. He was called by the church and society June 22, 1868, and accepting, was ordained September 2, 1868.

It was during his pastorate that the church and society had their first division, and the result was a schism which divided both, and resulted in the organization of another Baptist church in the village. This trouble arose early in 1872 over the question of the desirability of continuing Mr. Harriman as pastor. A majority of the society as such, which was then a different organization from the church, voted in favor of discontinuing his services, while the church, or a majority thereof, voted that he be retained. The society secured the services of Reverend William B. Smith, but Mr. Harriman declined to yield the pulpit. The society insisting however, Mr. Harriman and his followers withdrew. A few weeks later those who had withdrawn established themselves at Sanders' hall, which continued to be their place of worship until early in February, 1878. They perfected an organization, and called it the First Baptist church of Penacook, a name which the old society refused to relinquish. At the Salisbury Association both societies appeared by delegates, claiming to be the First Baptist church of Penacook, and the feeling engendered by this breach was very intense for several years. Reverend J. D. Tilton supplied the pulpit at Sanders' hall for a time, and was followed by J. K. Ewer, then a student at Newton Theological seminary, as a supply. He was succeeded by Reverend John E. Burr as stated pastor. Various efforts at reconciliation occurred during these years, but it was not until 1878 that these efforts were successful. At a meeting of those who remained at the old church, January 30, 1878, it was voted to invite the members of the Main Street Baptist church to unite with them, and a committee of conference was appointed. This committee consisted of Franklin A. Abbott, Henry F. Brown, John S. Brown, Charles H. Amsden, and Norman D. Corser. In response to this invitation the Main Street Baptist church, February 3, 1878, appointed William H. Allen, Moses H. Bean, William Walsh, Charles G. Morse, and John H. Moore as its committee of conference. The conferees met February 4, 1878, and organized, with the choice of Moses H. Bean as moderator, and Charles H.

Amsden as clerk. Then it was voted that a union of the two churches take place February 17, following. Each society was to discontinue the services of its pastor, and a new minister for the reunited society was to be obtained. At the union of the societies, ninety-five members of the Main Street Baptist church were readmitted to the church from which they had withdrawn. Reverend John E. Burr resigned at the end of three months, as agreed upon by the two societies, and Reverend William B. Smith tendered his resignation July 3, 1878, and closed his labors the last Sunday of December of that year. All misunderstandings were forgiven, and the trouble, which largely arose over questions of church government, entirely disappeared.

At a meeting of the society, March 16, 1879, it was voted to have Reverend A. E. Reynolds of Natick, Mass., supply for a few months, but he declined. Three months later an invitation was given to Reverend Julius B. Robinson to become the pastor, and July 6 he began his labors. Mr. Robinson's pastorate lasted a little more than a year and a half. His health was poor, and he was compelled to resign on that account, which he did February 9, 1881. A call was then given to Reverend E. C. Spinney, who declined. This was followed by a call to Reverend George T. Raymond of Fitchburg, Mass., who first officiated as pastor July 3, 1881. His pastorate was also brief. He resigned March 28, 1883, and formally closed his work May 27, following, though he supplied the pulpit a part of the month of June.

July 1, 1883, Reverend Welcome E. Bates of Waterford, Conn., was present as a candidate. He made so good an impression that he was called a week later. He accepted, and began his labors the first Sunday in November, 1883. His pastorate continued for four years. Receiving a call to a church in Haverhill, Mass., he resigned November 20, 1887, and preached his farewell sermon December 11, following.

The next pastor was Reverend William N. Thomas of Morrisville, N. Y., who was called April 22, 1888, and began his pastorate in May. It was during his pastorate that extensive repairs were made to the audience room of the church. These were begun in August, 1888. The society worshiped in the vestry until March, 1889, when the repairs were completed. There were also some changes in the interior of the church. The galleries were cut off, and the organ removed from the gallery in the rear to the front of the auditorium. There were also added stained-glass memorial windows, a new ceiling was put in, the walls were decorated, new upholstery placed in the pews, new carpets laid, and new chandeliers and fixtures added,—at a cost of seven thousand five hundred dollars. The memorial win-

dows, eleven in number, were put in by the following individuals or their friends: Deacon Henry H. Brown, John S. Brown, Eunice H. Brown, Samuel F. Brown, Martha A. Brown, John A. Coburn, Abigail E. Fox, Reverend Edmund Worth, the first pastor, John Sawyer, Samuel Merriam, and Charles H. Amsden. The committee on repairs were Charles H. Amsden, Edmund H. Brown, and Anson C. Alexander. The church was rededicated March 14, 1889, at which time Mr. Amsden, in behalf of the committee on repairs, made an extended report and gave a brief history of the church. The dedication sermon was by Reverend C. W. McAllister of Manchester.

Mr. Thomas resigned August 2, 1891, to take effect immediately. His resignation was accepted, and December 13 Reverend Aschel S. Gilbert of Bennington, Vt., was called. Accepting the call, he began his labors January 3, 1892. His pastorate lasted three years and a half. Receiving a call to the Baptist Bethel of Boston, he resigned August 2, 1896, and September 13 preached his farewell sermon. The pulpit was then supplied for a little more than two years, the Reverend Daniel C. Easton acting in this capacity from January 1, 1897, to March 1, 1899.

The first act was taken to unite the society and the church in one legal body January 17, 1898. It was then voted by the society to transfer its property and accounts to the church, when the church should be legally organized as a corporation. A voluntary corporation, as the "First Baptist Church of Penacook," was formed, and the old society was dissolved. The first meeting of the new organization was held and officers elected March 2, 1898. Edmund H. Brown was appointed to act for the board of trustees and receive the property of the society.

It was while Mr. Easton was occupying the pulpit that the parsonage was sold. This was built largely through the efforts of John S. Brown, who met the expense, except one thousand dollars contributed by Charles H. Amsden and John A. Coburn. The house cost, land and all, about ten thousand five hundred dollars. It proved, however, to be too expensive a residence for the ministers occupying it to maintain. Sometime after its completion it had been given to the society. When it was sold a part of the proceeds was returned to Mr. Brown, and the remainder applied to discharge a debt created by the repairs on the church.

February 5, 1899, it was decided to call Reverend William H. Allison, who began his labors March 5, 1899. Under his ministrations the church prospered. Mr. Allison resigned to take effect July 1, 1902. Since then the church has been without a pastor. John C. Linehan, in writing of Penacook in 1899, says: "The good reputa-

tion for morality which the village has enjoyed from the first is due largely, and ought to be credited, to the men who were the founders of this church."

The Sunday-school has been in existence since 1845 and successfully maintained. D. Arthur Brown of Penacook is one of the original scholars. The superintendents of the Sunday-school were Henry H. Brown for a generation, Franklin A. Abbott for about fifteen years, Edmund H. Brown for about twelve years, with George A. Dickey, Dr. A. C. Alexander, Henry F. Brown, and John H. Moore following in succession with shorter terms. The Sunday-school has always maintained a good library.

The succession of deacons of the church is as follows: Benjamin Hoyt, David Brown, Henry H. Brown, Franklin A. Abbott, William H. Allen, Henry F. Brown, Edmund H. Brown, and William A. Bean.

Two young men from this church have entered the ministry, Reverend Joseph F. Fielden, now settled in Winchendon, Mass., and Reverend Millard F. Johnson, now stationed at Nashua. One other candidate for the ministry furnished by this church was William I. Brown, who was an honor man of Brown university and all ready to graduate when the call came for volunteers in 1862. Without waiting to receive his diploma he raised a company, was appointed second lieutenant, served nearly through the war, and was killed in front of Petersburg in 1865. He had engaged his room at the theological seminary at the time of his enlistment. The Grand Army post at Penacook is named after him.

THE METHODIST CHURCH AT PENACOOK.

This church was organized October 28, 1847, under Reverend Silas Quimby as presiding elder, with Reverend Ebenezer Peaslee as preacher in charge. Of the early pastors the record is imperfect. For several years the pulpit was supplied by professors and students of the Methodist Biblical institute of Concord. Others who contributed to the preaching were Bishop Osman C. Baker and Reverend Eleazer Smith. There appear to have been appointments to this church by the annual conference, and pastors in charge, but dates of service are lacking in the early years. Among the names of pastors acting or by appointment who immediately followed Mr. Peaslee are the following: John McLaughlin, O. P. Pitcher, Mr. Knapp, H. M. Loud, W. D. Cass, Jacob Sanborn, James Pike, J. C. Emerson, Daniel C. Babcock, Samuel Roy, and Nathan P. Philbrick; but of some of them little information can be given regarding the dates of their appointment or the length of their service.

Reverend Daniel C. Babcock, who was stationed at Penacook both as supply and by appointment from the fall of 1861 until the spring of 1863, writing his recollections of that time, says: "J. C. Emerson was appointed to Penacook in the spring of 1861, but went into the army the next fall. John McLaughlin died in 1857. O. P. Pitcher was a student at Concord, and married a daughter of Bishop Baker. He and his wife are both dead. W. D. Cass was an old man when I joined the New Hampshire conference in 1861. Jacob Sanborn was an aged member of the New England conference but resided at Concord. H. M. Loud was a student and joined the New England conference. James Pike was presiding elder at the time he entered the army as colonel of the Sixteenth regiment."

This seems to show that most of those mentioned by Mr. Babcock supplied or were appointed to this church prior to the Civil War. The roster of its ministers is, so far as known, substantially as follows: Reverends Ebenezer Peaslee, 1847-; 1850 to 1851, Mr. Knapp; 1852 to 1855, supplied; W. D. Cass, 1856; Daniel J. Smith, 1858; J. C. Emerson, 1861; Daniel C. Babcock, 1861-1863; Daniel J. Smith, 1863-1865; Nathan P. Philbrick, 1866-1869; Newell Culver, 1870-1871; Simeon P. Heath, 1872-1874; William H. Jones, 1874-1875; Lyman E. Gordon, 1875-1878; Lewis P. Cushman, 1878-1879; J. K. Shiffer, 1879-Acting; Harvey Woodward, 1879-1881; Elisha R. Wilkins, 1881-1884; Charles W. Taylor, 1884-1887; Anson C. Coult, 1887-1890; William C. Bartlett, 1890-1894; Roscoe Sanderson, 1894-1895; Silas E. Quimby, 1895-1897; George W. Farmer, 1897-1899; Edwin W. Jarrett, 1899-1901. Reverend A. L. Smith, who is the son of Reverend Eleazer Smith, is the present pastor.

Among the men and women who were instrumental in organizing the society, or who bore the burden of its early struggles, were Mr. and Mrs. Ira Sweatt, Mr. and Mrs. Jacob B. Rand, Mr. and Mrs. E. P. Lowwater, Mr. and Mrs. Abram Hook, Mr. and Mrs. Luther A. Shedd, Mr. and Mrs. J. D. Page, Phila Scott, Nancy R. Williams, Charlotte Goodwin, Nancy Beckworth, Eliza Upton, Harriet Upton, Eliza J. Cross, Elmira Little, Margaret White, Robert Bert. Of these, Mr. and Mrs. Rand came here in 1848, and Mr. Rand at a later date put on record his recollections of the early years of trial of the church.

Meetings were held in the summer months of 1848 in Washington hall, connected with the Washington House, the entrance to the hall being through the hotel. As this was objectionable to the society they hired Hosmer hall, afterwards known as Granite hall, in what is now Taylor's block, in the fall of that year. Collecting a little

money, they built some pine seats, and with a table for a pulpit, Sunday services were regularly maintained. The preacher was with them only Sundays, and the conduct of the weekly meetings devolved upon the members of the society. For a time prayer-meetings were held every night in the week, and the earnestness of the members attracted a large attendance. Fifty conversions were soon made, and the society bade fair to become a thriving one. But this ingathering came near wrecking the society. In the spring of 1849 those of the converts who leaned toward the Free Will Baptist and Advent faiths, and such as they could influence, broke away and united in forming another society, hiring a Christian Baptist preacher, and starting meetings in Washington hall. This secession was most discouraging, but those who remained persevered and at the end of a year were rewarded by finding their own accommodations too small. The Washington hall society afterwards dissolved.

Fisherville was not mentioned in the minutes of the New Hampshire Conference until 1850. That year there is no report of either the number of members of the society or of its financial condition. The officers and teachers of the Sunday-school are given as six, number of Bible classes four, total scholars fifty-three, and volumes in the library one hundred.

That year the society resolved to build a church, and took a bond for a deed of Asa Morrill, for the sum of five hundred dollars, for the land on which to build it. Only a small part of this was subscribed beforehand, and the erection of the church was attended with seemingly no end of difficulties. The contract was let to Isaac K. Conner of Warner, who, in order to get the building enclosed before winter, was obliged to build faster than money could be collected to pay him. In the fall and winter of 1850 creditors of the society began suing it and putting attachments on its meeting-house. "It was so thickly covered with attachments," says Mr. Rand, "that there was little danger of the roof leaking."

Fearing that the meeting-house might pass from their control, the members resolved to hold at least one service therein, even if they were later ejected. So when the outside of the building was completed and the east half of the basement finished inside, they moved in with their scanty furniture taken from Hosmer hall. A little later they were tempted by an offer from another religious body to finish off the upper part of the building and pay the debts of the society for the privilege of occupying that part, the Methodists worshipping in the vestry. This was rejected, one of the sisters saying, "I don't think we shall consent to worship God under their feet just yet." Mr. Knapp, who was a theological student, was occupy-

ing the pulpit at that time. The society induced him to go to other places to ask for funds, and he proved to be a successful solicitor. When he could not get money, he took merchandise, and the society had on hand for sale, boots and shoes, platform scales, bass viols, chandeliers, hymn books, and many other things. Returning from one of these trips Mr. Knapp objected to applying the proceeds to lifting any of the attachments, "because," he said, "it would spoil my tale of woe."

March 22, 1852, the society hired five hundred dollars of Bishop Baker and Reverend Jacob Sanborn of Concord, paid for the church lot, and had it conveyed to the lenders.

In 1853 they resolved to finish off the upper part of the meeting-house. They advertised in *Zion's Herald* for second-hand pews, and soon heard of some taken from a Baptist church in Medford, Mass. They borrowed one hundred dollars of the old Merrimaack County bank and started for the pews. Their cost was eighty dollars, and they were regarded as a bargain, being finished in good style, and trimmed with mahogany. But their joy was soon turned to sorrow when they found that the regular freight rates from Boston to Penacook were seventy-five dollars. In their perplexity they went to a railroad superintendent in Concord and told him that fifteen dollars was all they could afford to pay, but that they would finish off one good pew in the church which should always be kept for the use of the employees of his railroad. His reply was that the pew would be of no use to the road as its president always worked his men Sunday, but he did agree to bring the pews for sixteen dollars. The church was finished off with the pews thus purchased, with a pulpit from a church in Lowell, and with chandeliers and lighting apparatus from a Methodist church in Boston. The hymn-books in use were those which Mr. Knapp had collected.

March 22, 1856, during the pastorate of Mr. Cass, Bishop Baker and Mr. Sanborn conveyed the building to Ira Sweatt, Luther A. Shedd, Abram Hook, Robert Bert, and Jacob B. Rand as trustees of the Methodist Episcopal society of Fisherville, the consideration being six hundred and sixty-eight dollars and thirty-seven cents. This was the first time the society had a deed of the property. When Mr. Rand removed to Concord in December, 1864, there was a debt on the church of two hundred dollars, and through his instrumentality it was discharged a few weeks later.

The meeting-house becoming too small for the society, it was sold



Methodist Church, Penacook.

to the Catholic church, August 14, 1867, for two thousand dollars, and Graphic Hall block was purchased. All that the society had after paying its debts was fourteen hundred dollars. Through Deacon Almon Harris it was able to borrow seven thousand dollars of one of the Concord banks, giving a mortgage of the block as security. The trustees who signed the note were Ira Sweatt, Nathan Abbott, Fifield Tucker, Charles C. Bean, Lyman K. Hall, Abram Hook, J. W. Bean, Daniel Smith, and C. J. Ellsworth. This note was given August 14, 1867, and October 22, 1874, the bank was paid and the obligation assumed by the trustees.

From 1867 to 1877 the society appears to have prospered financially and otherwise; for in the latter year the Conference minutes show the number of members as one hundred and eighty-eight, probationers sixteen, salary paid the minister nine hundred and fifty dollars, value of church property ten thousand dollars, and value of parsonage three thousand dollars. There were one hundred and ninety scholars in the Sunday-school, twenty-eight officers and teachers, and four hundred and twenty-five volumes in the library.

In 1902 this society sold the building in which it had worshiped for thirty years, and voted to build a church on the corner of Summer and Centre streets. This step was taken on the strength of a successful canvass accomplished by the present pastor, for subscriptions towards the new edifice. All the other property, including the parsonage, was likewise sold; and now with its debt of two thousand dollars liquidated this society is to have a church, and has a fund set apart towards the erection of a new parsonage.

THE PLEASANT STREET BAPTIST CHURCH.

This church is the child of the First Baptist church,—an undertaking born within the membership of the latter, and starting out with the good will of the parent church. Several years before Dr. Cummings, so long the pastor of the First Baptist church, resigned his pastorate, the idea of starting a second Baptist church in Concord was cherished by some members of his flock, but it was not until 1852 that definite action was taken to organize another society. At a Friday evening meeting, November 5 of that year, Reverend C. W. Flanders, who succeeded Dr. Cummings as pastor, read a paper, stating that some members of the church believed that a second Baptist church was needed in the city, and asking their co-operation in furthering the enterprise. A committee of fifteen was unanimously appointed to consider the project and report. This was the initiative, and the advance was rapid. Apparently without waiting for formal organization as a society, some enterprising individuals secured a lot,

—the present site,—and contracts were soon after made for erecting thereon a house of worship. This was in the spring of 1853.

Just a year to a day from the appointment of the first committee to consider the organization of a new society, a meeting of the First Baptist church was held to act upon the request of thirty members to be dismissed for the purpose of uniting to form a new organization under the name of the Pleasant Street Baptist church. This request was cordially granted. A week later, November 12, 1853, these thirty members met at the house of David M. Dearborn and organized by the choice of David M. Dearborn as moderator and James S. Crockett, clerk. A declaration of faith and covenant was adopted. It was then voted to extend a call to Reverend E. E. Cummings, D. D., to become pastor of the church, a call which he very early accepted.

December 8, 1853, at a meeting held at the house of Mr. Cummings, the Pleasant Street Baptist society was organized by the election of Charles Brown as moderator and James Morgan as clerk. The society was the corporate body for holding property and administering finances, while the functions of the church organization were purely religious. The two organizations continued until March 18, 1889, when the society transferred the title to the church building and all other property to the church, the church becoming a regular incorporated body. The society was then discontinued, and since that time the church is the organization holding all property and administering all matters both financial and religious.

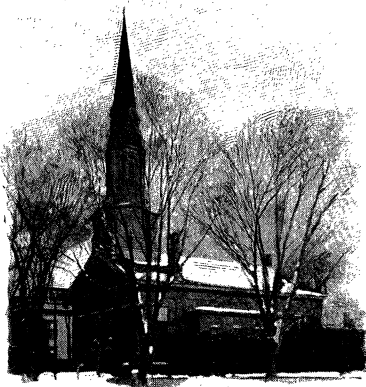
The work of erecting the house of worship had gone rapidly forward, and early in January, 1854, it was ready for occupancy. The lot had cost one thousand dollars, and the building nine thousand dollars more. Over six thousand dollars of this amount were raised at the first sale of pews; and September 6, 1854, the church was able to report to the Salisbury Baptist Association, in its application for membership, that the building and lot were paid for except two thousand five hundred dollars, "which is provided for by unsold pews." A year later the church reported that all expenses of building and furnishing its house of worship had been paid. Contributions from people outside of the society aided in the furnishing, and testified the general good will felt for the new church organization.

The dedication of the house of worship occurred January 11, 1854, the following clergymen participating: Reverend C. W. Flanders, Reverend F. Damon, Reverend E. E. Cummings, and Reverend Nathaniel Bouton, pastor of the First Congregational society of Concord. In the afternoon of the same day the recognition and fellow-

ship of the church took place, and in the evening Rev. Dr. E. E. Cummings was formally recognized as the first pastor.

The church during its first nine months had a congregation ranging from one hundred and fifty to three hundred, and a Sunday-school of fourteen classes and teachers with an attendance ranging from sixty-eight to one hundred and fourteen, according to its first report to the Baptist Association at Salisbury.

Four years after the dedication a commodious chapel was built adjoining the church; the cost of this was one thousand five hundred dollars, and it was dedicated November 25, 1858. Prior to its erection the church held its social meetings in the firemen's hall on Warren street.



Pleasant Street Baptist Church.

Dr. Cummings's pastorate lasted over fourteen years. There were times of discouragement, but growth in membership was steady. During this period the society raised and appropriated for church and missionary work thirty-one thousand dollars, not to speak of those charities which were never a matter of record. On October 6, 1867, Dr. Cummings offered his resignation, but the society refused to accept it. Six months later he renewed his request, and the society reluctantly acceded to it. On Sunday, April 19, 1868, Dr. Cummings preached his farewell sermon. It was commemorative of the close on that day of a ministry of forty years, thirty-two of which

had been spent in Concord. He had come to this society when it was few in numbers, without a house of worship, and he left it in possession of a commodious church and chapel, free of debt, and with a membership five times that in the beginning.

May 18, 1868, the society gave a unanimous call to Reverend Henry G. Safford of Amesbury, Mass. He accepted and began his pastorate June 7, following. Public recognition of his pastorate formally occurred September 7, 1868. During the summer of 1872 he was granted three months' leave of absence by the society to travel in Europe, and the pulpit was supplied by Dr. Cummings. Mr. Safford's pastorate continued nearly eight years. It was characterized by thorough and substantial work. The society raised and appropriated to all objects during his ministry nearly twenty thousand dollars. October 1, 1875, Mr. Safford's pastorate closed by his resignation. For eight months the church was without a settled minister. A part of the time Mr. Safford supplied, but usually the supplies

came from Newton Theological seminary. Three months of this time the meeting-house was occupied Sunday afternoons by the First Baptist society, during the repair of their house of worship. Mr. Safford went from here to the Baptist church of Framingham, Mass.

In the month of March, 1876, the society called Reverend Edward C. Spinney of the Newton Theological seminary,—a call which was accepted,—and Mr. Spinney entered upon his duties the third Sabbath of June, 1876. An earnest and enthusiastic worker, he proved to be a most popular pastor. During his ministry the auditorium and chapel were remodeled and repaired at an expense of five thousand five hundred dollars, and large additions were made to the church membership. January 5, 1879, Mr. Spinney observed the twenty-fifth anniversary of the founding of the church by preaching a historical sermon. At the same service, letters were read from all of the former pastors, giving a history of their work in its behalf. During the first quarter-century of its existence the church had contributed sixty-four thousand dollars for home expenses and outside objects. Failing health compelled Mr. Spinney to resign April 30, 1880, the resignation to take effect June the 1st, following. The society offered him a long leave of absence, but feeling that a change of climate would be beneficial he insisted upon the acceptance of his resignation, and accepted a call to Burlington, Iowa.

From June to September the pulpit was supplied, part of the time by Reverend Luther S. Barrett of South Boston, Mass., who was called to the pastorate and accepted, beginning his labors September 1, 1880. His work appears to have been fruitful to the society, and in its reports to the Salisbury Association his labors were repeatedly complimented. He tendered his resignation July 12, 1884, to take effect the first of September, following. Acceptance followed, and from that time until January 1, 1885, the pulpit was supplied.

The next pastor was Reverend James K. Ewer of Reading, Mass., who was called in November and accepted, to begin his ministry the first of the following year. He was duly recognized as pastor Thursday evening, January 22, 1885. During his pastorate, the church gave evidence of growth and prosperity. The debt of two thousand two hundred dollars, which had been incurred, was paid. Repairs were made to the house of worship, and contributions for religious purposes increased. After nine years of faithful service, Mr. Ewer resigned to accept a call to Providence, R. I., much to the regret of the church and congregation. On the last Sunday of February, 1894, he preached his farewell sermon.

The church was then without a pastor for eight months, when by unanimous vote Reverend Joseph H. Robbins was called. Accepting

the call, Mr. Robbins began his work on Sunday, October 14, 1894. His service of more than seven years was earnest and effective. In the summer of 1899 the church edifice was greatly improved by putting in a steel ceiling, stained-glass windows, and other repairs, costing two thousand dollars. Besides his parish labors, Mr. Robbins was actively engaged in temperance reform work. During his pastorate the church pews were made free. These pews were originally held as private property by individuals. In July, 1877, the society bought the pews, most of them being transferred for a nominal consideration. From this time until January, 1900, the pews were rented to the worshipers at an annual rental, the income therefrom forming a part of the regular revenue of the church for the pastor's salary and other expenses. In January of the latter year the church voted to do away with the pew rent system and make the seats free, and now it raises all funds by purely voluntary offerings. Mr. Robbins resigned his pastorate March 1, 1902, and was succeeded by Reverend John B. Wilson, the present pastor.

The Pleasant Street Baptist church is approaching a half century of existence, and its record is one of earnest and faithful work. During this time its contributions for church and philanthropic work amount to nearly one hundred and twenty-five thousand dollars, and it should be kept in mind that these were the offerings of a people of moderate means.

THE SECOND ADVENT CHRISTIAN CHURCH.

Second Adventism in Concord owes its beginning to the great tent meeting here in 1842. It was the era of the Millerite awakening. The tent was first pitched on the summit of Holt's hill, near the site of the residence of Lyman D. Stevens, where a fierce wind blew down the tent and broke the pole, but no person was injured. The pole was spliced and the tent pitched again, this time on what is now Pine street, between Holt's hill and the old Whale-back. Then came a heavy rain-storm, which filled the tent with water. Luther Roby, who was at the head of the fire department, and Thomas Stuart put a hose into the water and pumped out the tent. The people who were gathered there, from Concord, from other towns of New Hampshire, and from outside the state, were cared for by neighbors, after the storm. Reverend Joshua V. Himes, father of Reverend W. Lloyd Himes of this city, was master of the tent. He afterward became an Episcopal clergyman, and died at Wolfeborough. He had with him, among others, Charles Fitch, a Congregationalist from Oberlin institute, Ohio, and Josiah Litch, of Newburyport, Mass. Miller himself was a Baptist, but many of his followers were Methodists and Con-

gregationalists. A general invitation to take part in this meeting had been given, and many ministers came from distant points. Many people were converted, among them the late Elder John G. Hook, who became an Advent evangelist.

Elder Hook was never settled with any church. He had a mission in Boston for about eight years, and had charge of a church for a year or two in Philadelphia. His work was that of a missionary, and he preached from the Atlantic to the Pacific, and in islands of both oceans. The extent of his travels made him the best-known Adventist in the United States; and his home being at Concord, he was generally thought to have organized the Adventists here, and to have been prominently identified with the society. Such, however, not the case. He became a preacher after his conversion in 1842, was and at different times, for half a century, officiated here,—but never at any one time for a long period. That he had a deep interest in the Advent church here was shown by his efforts at various times to secure a union of the various Advent organizations, but he is best known for his independent work as a missionary and revivalist.

Among the earliest Adventists of Concord were Eben Lane, William Gordon, and Dr. Charles Thompson. The last was for several years connected with the Thompsonian Infirmary, an account of which is given elsewhere. According to Elder Hook's recollections the Adventists began to worship in Athenian hall sometime during the year 1842, the use of the hall being given to them by its owner, Lorenzo D. Brown. Elder Eastman was one of the earliest preachers. Immediately after this the meetings were held in a chapel on Spring street, afterward made into a house now owned by the heirs of William P. Ford. It is number 36 North Spring street, occupied by George W. Howe. The Adventists had no settled pastor. Elder Hook and other itinerants preached there. Dr. Thompson appears to have owned the chapel, and he left it to the Adventists at his death. Here they worshiped for thirteen or fourteen years without formal organization. Dissensions, however, sprang up among them, and some seceded from this chapel on Spring street and built another chapel on Warren street. The seceders could not sustain themselves; the new chapel was abandoned and afterwards fitted up for a dwelling-house.

In 1854 the second movement, as it is called, occurred. Two years later Thomas M. Preble, of East Weare, now living at Somerville, Mass., at an advanced age, came to Concord and purchased the Free Will Baptist church on the corner of Centre and Green streets, then vacated by the Baptists, who had removed to a new church on South State street. Elder Preble paid one thousand five hundred

dollars for the property. He formed a voluntary corporation, dividing the purchase into fifteen shares of one hundred dollars each. He sold seven shares to Albert Webster and William and Theodore Ford, retaining eight himself. The terms of payment for this property were five hundred dollars down and five hundred dollars a year for two years. These payments were duly made. In after years Albert Webster owned the larger part of the shares, and finally the ownership vested in Charles P. Rowell. In 1866 Theodore H. Ford, who owned a piece of land on the corner of Washington and Lyndon streets, where the residence of Charles W. Lynam now stands, built thereon a chapel called "The Bethel." There had been dissatisfaction in the Centre Street Advent society, and upon the completion of this chapel the dissatisfied gathered there, forming a new society. Associated with Mr. Ford in organizing the new society were John T. Kimball, V. R. Moore, Eben Lane, A. H. Saltmarsh, Lyman Lane, and Oliver Hart. This society was supplied by itinerant preachers. Services were held at The Bethel nearly every Sunday, and The Bethel society became a rival of the Centre Street society, which at that time had no settled pastor.

In 1870 an effort was made to unite the two, but neither was willing to give up its house of worship. Each extended an invitation to the other to unite with it, but the place of meeting was the obstacle in the way of union. In March, 1872, Elder Hook and Elder Marvin W. Lutz opened revival meetings in Concord. These meetings, which were held in Phenix and Eagle halls, lasted several weeks, and were attended by members of both societies. Elder Hook endeavored to bring the two societies together to worship at The Bethel, but without success. In the meantime The Bethel had been moved in two parts to the west side of Green street, opposite to the present post-office building. When located there an addition of nineteen feet was inserted between the parts of the building, making a much larger structure. The Bethel society struggled on for about six years. It had contracted a considerable debt in moving its chapel, and could not meet its payments. Mr. Ford, to whom the debt was due, was obliged to take the building in payment. It was afterwards divided and half of it removed to Prince street, both parts becoming dwelling-houses.

The members of the Bethel society, being left without a meeting place, mostly returned to the Centre Street society. The members of the former did not believe in organization, but the members of the latter did, and had kept up an organized body for several years. To secure union the Centre Street society gave up its organization, and consented to a new one which should embrace the new

society. This union occurred in 1880, just prior to the coming of Elder LaForest Baker in 1881.

The Centre Street society, which was the parent, and is the only Advent society surviving, had itinerant preaching until the coming of Elder Preble in 1856. He was its first pastor, and the father of organized Adventism in Concord. He continued here for several years, and was followed until 1869 by itinerant preachers. In January of that year Elder John Couch was called as pastor, and served the society for two years. The next settled pastor was Elder William C. Stewart, who came about 1874 and remained about one year. Then the society was without a settled minister until 1881, when Elder LaForest Baker came. Elder Baker remained the greater part of two years, and was succeeded by Elder Frank Knowlton, who was here for a brief time in 1883. From then until 1887 the pulpit was supplied, when Elder Robert F. Emerson was called, and remained with the society until 1889. He was succeeded by Elder N. W. Potter, whose pastorate was short. In 1891 Elder Asaph J. Wheeler became the pastor, and continued until 1893. Elder Roger Sherman succeeded Elder Wheeler, and continued with the society for four years. In 1897 Elder Joseph Miett was called, and coming to the society had a successful pastorate of four years, when he was called to Manchester.

Towards the close of Elder Wheeler's pastorate new troubles came to the society, which led to another division and secession of members. Some withdrew and formed a new society, that worshiped first in Union hall and afterwards in the hall over the market at the corner of Washington and Spring streets. To these Elder Wheeler preached for a brief period. Then followed other supplies, among whom was Elder Robert F. Emerson, of Maine, who was one time pastor of the Centre Street church. The only settled preacher was Mrs. Mary Page of Exeter, who remained about six months. The Washington Street society continued until April, 1900, when loss of membership through death and removals compelled it to disband. The remaining members returned to the Centre Street society, or connected themselves with other religious denominations. This pul-



Second Advent Christian Church.

pit was then supplied from November, 1901, until March, 1902, when Elder Harry Selby became the pastor.

Under the ministrations of Elder Miett the Centre Street Advent society was freed from dissensions. The objection to organized effort, which, in the early history of the Adventists, was the occasion of continued troubles, passed away. The society now numbers nearly one hundred enrolled members, and there is an average congregation of about seventy. The records of the various societies were very imperfectly kept, and some of them are lost. Only the earnestness and enthusiasm of the Adventists have prevented entire disintegration. In the early days the labors of the elders were largely gratuitous, relying as they did upon voluntary contributions of the people, who were usually of very moderate means.

THE FIRST CONGREGATIONAL CHURCH OF PENACOOK.

Prior to October 15, 1850, there were two Congregational churches of Fisherville (Penacook),—one known as the North Congregational church of Fisherville (Concord), and the other as the First Evangelical Congregational church of Fisherville (Boscawen). The Boscawen society was the older of the two, and purchased a meeting-house which was built by the Christian denomination in 1843. The Boscawen society was organized September 11, 1848, and engaged Reverend Isaac Knight as pastor, who began preaching November 12, and continued as pastor until his death, July 15, 1850. The North Congregational society, organized in March, 1849, worshiped in a chapel located on land on the Concord side of the river, the site, on the east side of Washington square, being now used for store and tenement purposes. The first pastor was Reverend Thomas P. Vernon. The records of these two organizations are lost, and but little is known of them except traditional accounts handed down from generation to generation. Both had a hard struggle for existence in the years preceding 1850, when we find them united through the action of a council called for that purpose, which met at the meeting-house on the Boscawen side in the autumn of that year. The union of the two societies did not secure immediately one place of worship; the united society holding services sometimes on the Boscawen side of the river and sometimes at the chapel on the Concord side. After about four years of alternation between these two places of worship, the records of the present society show that at a meeting held September 29, 1854, the following preamble and resolution were adopted:

“WHEREAS, Almost four years’ experience has convinced us that we cannot succeed in gathering a congregation, enlarging the church,

and in sustaining a Sunday-school, so long as we worship in two houses, therefore :

“*Resolved*, That it is expedient to discontinue the meetings in two houses and for the present to establish a meeting-house at the chapel in Concord where we have usually met.”

This action did not secure the co-operation and harmony that were expected, for it appears that all who should have been consulted were not; and March 1, 1860, there is a record, “That the First Evangelical Society and the North Congregational Society unite with the First Congregational Church in Fisherville in deploring the difficulties that have existed between them for several years past, which have proved detrimental both to the spiritual and external prosperity of the church”; and it was then declared by these organizations acting together that it was not proper or right to have passed the vote establishing the meetings in one place, until a certain agreement between the two societies had been duly considered, and that any one concerned had a right to bring forward said agreement before said vote was passed, and that it should have been presented and received attention at that time. With these mutual explanations, the difficulties arising out of fixing one place of meeting were adjusted.

The first church meeting of the present society was held November 9, 1850, and an organization perfected by the choice of Calvin Gage, moderator, Greenough McQuesten, clerk, and John Batchelder, treasurer. At the time of the union of these two churches the following were members :

First church.—Almon Harris, Richard Gage, Joseph Gerrish, John Johnson, Miriam Mann, Jane Morse, Sarah Johnson, Eliza J. Chandler, Harriet Kittredge, Ruth Johnson, Rebecca A. Knight, Calvin Gage, Luther Gage, Daniel Morse, William F. Chase, Mehetable Gerrish, Judith G. Johnson, Mary M. Butler, Susan Gage, Tabitha Chandler, Phoebe S. Harris, Mary A. Chase, Susannah Conner.

North church.—Henry Rolfe, Nathaniel Rolfe, Nathan Chandler, Luther Shedd, A. O. Blanding, Job Abbott, Eldad Tenney, Jane Chandler, Myra McQuesten, Jane C. Rolfe, Mary J. Rolfe, Lovica W. Chandler, Rosetta Flanders, Louisa Kimball, Martha A. S. Elliott, John Batchelder, Timothy C. Rolfe, Benjamin Morrill, Jeremiah C. Martin, David Elliot, G. McQuesten, Albert Ames, Nancy K. Hardy, Martha F. Rolfe, Eliza Rolfe, Rebecca Rolfe, Ruth Martin, Mary F. Hoit, Mary Abbott, Myra C. McQuesten, Mary Tenney.

Preaching for the united church was supplied for several years. In November, 1856, a call was given to Reverend E. Pond to

become the pastor at a salary of five hundred dollars a year. This call was not accepted, and in February, 1857, an invitation was given to Reverend Albert William Fiske to become pastor at the same salary, with a vacation of three Sabbaths a year at such time or times as he might prefer. Mr. Fiske accepted, and was installed May 20, 1857. He was born at Upton, Mass., January 16, 1802, and was a graduate of Brown university and Andover Theological seminary. He began preaching at Alfred, Me., immediately after graduation, and had a pastorate there of twelve years. Later he was settled at Kittery, Me., from May, 1850, until April, 1857. From Kittery he came to Penacook, where he continued as pastor until dismissed by a council October 16, 1863. He did not take another pastorate, but remained a resident of Penacook the remainder of his life, and for about ten years supplied pulpits in various parts of the state. In 1850 he published a book of miscellaneous articles called "A New Year's Offering," the object being to present such practical views of religion as would tend to a better understanding of the faith and be of help to Christian workers. He continued to be an active member of the church at Penacook until his death, December 2, 1892, in the ninetieth year of his age. The whole term of Mr. Fiske's service was six years, ten months, and eleven days. In relinquishing his pastorate he gives credit to the society that his salary has been fully paid, that the church and society were in much better condition than when he began his labors, that the Sabbath congregation has considerably increased and the Sabbath school nearly doubled, while the available pecuniary ability of the church and society is such that it would be easier than heretofore to increase the pastor's salary. The relations between Mr. Fiske and the society were cordial during his pastorate and they co-operated in choosing his successor.

Reverend William R. Jewett, who succeeded Mr. Fiske, began supplying the pulpit before Mr. Fiske's connection with the church was formally dissolved. As early as May, 1863, Mr. Jewett received an intimation that an invitation would be given him to become the pastor of the church, and July 8 both the church and society united in a call. Mr. Jewett was duly installed and continued as pastor until September 10, 1874. In the March previous he had indicated that he intended to resign on account of ill health, and it had been agreed between him and the church that he continue his services until a new pastor could be secured. A call was then given to Marvin D. Bisbee of Chicago, a theological student, who accepted on condition that he could begin his pastorate the following September.

The council, which met September 10, 1874, to dismiss Mr. Jewett,

also ordained Mr. Bisbee, and installed him as pastor. The pastorate of the latter was brief, lasting only two years and a half, when he resigned to accept a call to the Chapel Congregational church of Cambridgeport, Mass. Mr. Bisbee afterwards left the ministry to accept a professorship in Dartmouth college, a position he now holds. After Mr. Bisbee was dismissed, the church was closed for several months.

The pulpit was then supplied for several years, the most permanent supply being Reverend Ferdinand V. D. Garretson, who appears to have preached in the church the greater part of the year 1879. In January, 1880, the society voted to pay him first what was due him, and all other debts if possible. This vote indicates that its financial circumstances were somewhat straitened. At the same meeting it was voted to request Reverend John H. Larry to supply for one year. He continued to occupy the pulpit under this arrangement until October 12, 1882, when a call was given him to become the pastor, and he accepted. At a meeting held November 28, 1882, there was a motion made to approve of the action taken at the last church meeting in calling Mr. Larry, and this was carried after much discussion by a vote of twenty-nine to fourteen. A council was called, and convened December 21, 1882. At this council a protest to the installation of Mr. Larry, signed by twenty-seven members of the church, was presented. The council answered that the questions raised by the protest could be best decided by an examination of the candidate, and after examination voted unanimously to install him. The following April, Mr. Larry resigned to accept a call from the Free Congregational church of Providence, R. I., and in May the council met and voted to dismiss him.

For several months the pulpit was supplied by different ministers. In March, 1884, Reverend Charles E. Milliken was engaged as a preacher for six months. At the end of that time a new engagement was entered into between him and the society. He continued as acting pastor until October 1, 1891, when, having previously resigned, he withdrew. Through the winter the pulpit was supplied and candidates were heard. Among them was Edward G. Spencer, a student at Andover Theological seminary. In March, 1892, he was invited to become pastor, and accepted. A council was called, and met April 5, 1892. The candidate was examined at length, especially in reference to his subscription to the creed of the Penacook church. The outcome of this was that the council explained to the church that they could not ordain and install Mr. Spencer on account of a difference between his belief and the creed of the church, and advised the church to give the matter careful consideration, and determine whether there could be common ground upon which Mr. Spencer

and the church could stand so as to work harmoniously together. The council then adjourned to allow the church to take action. At a meeting of the church an informal vote showed a large majority in favor of revising the creed of the church, a few against it, and some not voting. The council was then requested to ordain Mr. Spencer,

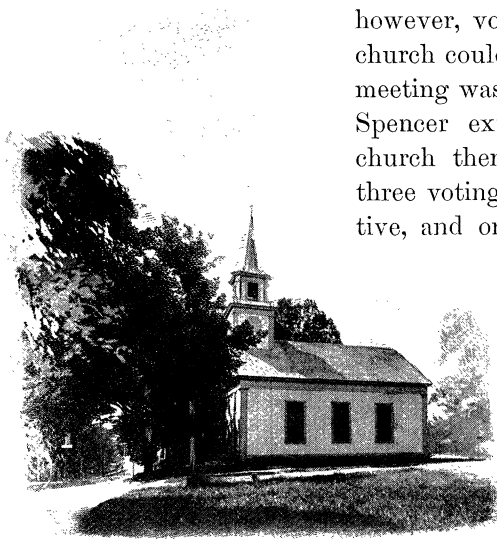
and defer installation to a later date. That body, however, voted to defer their action until the church could take completed action. A church meeting was held April 17, 1892, at which Mr. Spencer explained his religious belief. The church then voted to revise its creed, thirty-three voting in the affirmative, six in the negative, and one not voting. In May, 1892, the

call of Mr. Spencer to become pastor was reaffirmed by a vote of thirty-two to two. The council met June 7, following, to consider the case. Seventeen members of the church presented a paper expressing their disapproval of the belief and teachings of Mr. Spencer, and requested the council to investigate. The council, after discussion and consideration,

voted: "That, appreciating the spirit and candor of the candidate, it desires to express its sympathy both with Mr. Spencer and the church, and [it] would not consider their continued relation with each other for a time as contrary to the advice of the council."

After more than a year's pastoral service under these conditions, the church held another meeting May 7, 1893, and voted to call another council to ordain and install Mr. Spencer. The vote on this call was twenty-six in favor to nine against. The council met in June, and voted to ordain and install Mr. Spencer, who continued as pastor until 1897. At the beginning of that year he resigned, and the council met March 1 and agreed to the dissolution of the relations of the church and pastor. At this meeting, the council said: "The nature of the vote before the council is such that it does not feel privileged to express a judgment upon it, and in this position it wishes it understood that no criticism is passed upon the church or society, or upon the good standing of the retiring pastor, whom it wishes success in his future work."

In May, following, a call was given to Reverend Edward D. Burrows, who began his service as pastor the next month. He was at



First Congregational Church at Penacook.

that time editor of the *Congregational Record*, published at Concord, and he continued for some time both to edit the paper and occupy his pulpit. In the first part of the second year of his pastorate, Mr. Burrows was stricken with an illness which for months prevented him from attending church service. The pulpit was supplied during this time. Mr. Burrows occupied the pulpit during the summer of 1899, but did not recover sufficiently to continue his pastoral work, and resigned. He was a writer of ability, and acceptable as a pastor.

In June, 1900, the church and society united in a call to John D. Whitley to succeed Mr. Burrows, who was ordained and installed the next month. Mr. Whitley is a graduate of Yale Divinity school, and in his brief pastorate has contributed much to the prosperity of the society. The public reading-room and the men's league testify to his enterprise and zeal, and the society was never more united and in better spiritual condition.

In 1873 a chapel was built on Merrimack avenue on the Concord side. For several years previous to 1870 the church held its prayer-meetings in the vestry of the Catholic church on Merrimack street. In January, 1870, the society secured the use of the small hall in the engine house, on the corner of Merrimack avenue and Merrimack street, which it continued to occupy until the fall of 1873, when the chapel was completed. The chapel lot was purchased and deeded to the deacons of the church in May, 1873, but there is no record of the construction or cost of the chapel. It is known that those who subscribed the money received certificates representing their shares in the property, should the church at any time decide to give up the chapel. Several sold their pews in church and gave the proceeds towards building the chapel, and there was an agreement made whereby the midweek prayer-meetings and all the Sunday evening meetings should be held in the chapel.

In 1875 some repairs were made to the church. The alcove back of the pulpit was built, the pulpit made smaller, the platform rebuilt and recarpeted, new pulpit chairs provided, and the walls of the church whitened. In 1876 a bell was placed in the church, the gift of John and Benjamin A. Kimball of Concord.

During the year 1888 quite extensive repairs were made in the house of worship. C. H. Sanders, in making a statement for the committee on repairs, said that two thousand two hundred dollars had been expended, and that the society had not a dollar of debt. Of the amount used, five hundred dollars was contributed by people outside of the church, and the remainder by the society. A rededication of the church occurred Thursday, November 22, 1888. But little change in the exterior of the edifice was made. The grounds

were graded, the unsightly blinds removed, and a new chimney erected in the rear. In the interior the walls and ceiling were frescoed. The windows on the east side of the house and one in the porch were replaced by those of stained glass, which were contributed by relatives of past and present members as memorial windows. These windows bear the names of Reverend Albert William Fiske, the first pastor of the society, contributed by himself and family; Reverend William R. Jewett, the second pastor, contributed by his widow; Deacon Almon Harris, contributed by his sons, Ezra S. and Almon A. Harris; Deacon David Putnam, contributed by his family; Mrs. Nathaniel Rolfe, contributed by her children; Abiel R. Chandler, by his family; and Richard Gage, by Mrs. A. B. Cross of Concord, and other relatives.

The floors were newly carpeted and new pews were put in. A chandelier was given by William S. Kimball of Rochester, N. Y., and a clock by J. W. Pearson of Boston. The pulpit remained as before, but the choir was placed behind it. Later, the choir seats were again changed to the rear of the church.

D. Arthur Brown, in his History of Penacook, says: "The first clergyman residing in the village was Reverend Moses Elliott, usually called Priest Elliott, who had a small farm on Queen street. A good but eccentric man, who invariably ended his discourses with a fervid disquisition on the millenium. He was of the Congregational faith, and did considerable pastoral work in addition to cultivating his farm. . . . The first church building in Penacook was erected in 1843, and dedicated October 12th by the Christian denomination, who began services there, on completion of the building, with Elder A. C. Morrison as pastor. This society held regular services in the church until 1848, and then sold the building to the First Congregational society. The Christian society did not, however, give up their services at that date, but continued holding their meetings at the Washington hall for three or four years longer."

The deacons of this church have been Eldad Tenney, Luther Shedd, Almon Harris, Joseph Moody, David Putnam, Thaddeus O. Wilson, Fisher Ames, John R. Davis, Lorenzo M. Currier, and James M. Masson.

The records of the church show that thirty-eight members were added from 1850 to 1860, sixty-seven from 1860 to 1870, ninety-three from 1870 to 1880, thirty-five from 1880 to 1890, and twenty-five from 1890 to 1900. The decade from 1870 to 1880 was in many respects the most prosperous in the history of the church.